

adhyAsa and its types

In the adhyAsa-bhAshya, the term adhyAsa has been defined as स्मृतिरूपः परत्र पूर्वदृष्टावभासः. Here, स्मृतिरूपः is taTastha-lakshaNa (as it does not appear in kAraNa-adhyAsa i.e. avidyA-adhyAsa) and “परत्र पूर्वदृष्टावभासः” is swarUpa-lakshaNa as it appears in both kArya-adhyAsa and kAraNa-adhyAsa.

The word स्मृतिरूपः refers to कारणत्रितयजन्यत्व i.e. born out of three causes namely dosha, samprayoga and samskAra. *PanchapAdika* says स्मृतिरूपशब्देनोक्तकारणत्रितयजन्यत्वाख्योपलक्षण.

The word dosha refers to pramAtri-dosha, vishaya-dosha and karaNa-dosha. Fear, attachment etc. are pramAtri-dosha. ‘Similarity’ is vishaya-dosha and ‘defects in the eye’ is karaNa-dosha.

The word ‘samprayoga’ refers to contact of adhithAna with indriyAs i.e. indriya-sannikarsha. In case of those kArya-adhyAsa wherein contact with indriyAs is not possible such as adhyAsa of antah-karaNa with AtmA, samprayoga refers to the jnAna of sAmAnyA-amsha of adhithAna which is AtmA. Here, it should not be argued that AtmA does not have sAmAnyA or vishesha as the sAmAnyA and vishesha of AtmA are imagined due to avidyA.

The word samskAra refers to the entity which is produced when previous knowledge is destroyed. Thus, the sequence is jnAna-nAsha => samskAra => smriti. It is necessary to accept samskAra to explain smriti.

पूर्वदृष्टावभासः refers to पूर्वदृष्ट-सजातीय-अवभासः.

This adhyAsa is classified in several ways. Here is a list:

artha-adhyAsa	swarUpa-adhyAsa	dharmI-adhyAsa	sopAdhika-adhyAsa	sAdi-adhyAsa
jnAna-adhyAsa	samsarga-adhyAsa	dharmA-adhyAsa & sambandha-adhyAsa	nirupAdika-adhyAsa	anAdi-adhyAsa

1 (a) artha-adhyAsa

It is defined as ‘प्रमाण-अजन्य-ज्ञान-विषयः’ ‘पूर्वदृष्ट-सजातीयः’ ‘पूर्वदृष्टत्व-अनधिकरणः’ अर्थ-अध्यासः. It basically means that artha-adhyAsa refers to the object of a knowledge which is not generated through pramANa AND which is of the same jAti of an earlier-known-object AND is not the locus of pUrva-drishTatva-dharma. For e.g., the silver which is seen in the shell is not the object of a knowledge which is generated by pramANa AND it has the rajata-tva dharma of earlier seen vyAvahArika-rajata by being sajAtIya AND is yet not the locus of such pUrvadrishTatva-dharma. PUrva-drishTatva means pUrva-kAlIna-darshana-vishayatvam. Such a silver is called artha-adhyAsa. (*Tattva anusamdhAnam*)

It should not be argued that the vyAvahArika-silver is the vishaya of pratyaksha-pramANa and hence the definition does not cover vyAvahArika-silver within the purview of adhyAsa. This is so because pramANa in the definition refers to tattva-Avedaka-pramANa which means ऐकात्म्य-बोधक-तत्त्व-आवेदक-तत्त्वमस्यादि-श्रुति-जन्य-ज्ञान-करण i.e. those-Shruti-vAkya-which-reveal-the-identity-of-jIva-and-Brahman.

This artha-adhyAsa is of two types -

(i) **prAtItika-artha-adhyAsa** => That artha-adhyAsa which is आगन्तुक-दोष-जन्य. Such artha-adhyAsa is also known as prAtibhAsika-artha-adhyAsa. These dosha are pramAtri-dosha, vishaya-dosha and karaNa-dosha as discussed above. For e.g. illusory silver on shell. (*Tattva anusandhAnam*)

(ii) **vyAvahArika-artha-adhyAsa** => All artha-adhyAsa which are different from prAtItika-artha-adhyAsa are known as vyAvahArika-artha-adhyAsa. For e.g. pot, cloth etc. (*Tattva anusandhAnam*)

1 (b) jnAna-adhyAsa

JnAna-adhyAsa refers to अतस्मिन् तद्वद्भिः. JnAna-adhyAsa is also defined as स्व-अधिकरणता-अयोग्य-अधिकरणे-पूर्वदृष्ट-सजातीयवस्तुनः-स्मृतिरूपः-स्मृतिसदृशः-अवभासः-ज्ञानम्. (*Tattva-anusandhAnam*)

VivaraNa says - यदा ज्ञानविशिष्टोऽर्थ एवाध्यासः, तदा स्मर्यमानसदृशः अन्यात्मना अवभासमानः अन्यः अर्थः अध्यास इति एवं लक्षणपरतया वाक्यं योजितम्। (For artha-adhyAsa)

यदा पुनः अर्थविशिष्टं ज्ञानम् एव अध्यासः, तदा स्मृतिसमानो अन्यस्य अन्यात्मना अवभासः अध्यासः इति एवं लक्षणपरतयापि तदेव वाक्यं योजितम्। (For jnAna-adhyAsa)

Thus, the silver which is seen in the shell is referred as artha-adhyAsa whereas the knowledge “this is silver” is referred as jnAna-adhyAsa. It is to be carefully seen that artha-adhyAsa is jnAna-vishishTa and jnAna-adhyAsa is artha-vishishTa. They both appear together and hence cannot appear in exclusion to the other. Basically the word smriti-rUpah is explained as smaryamANa-sadrishah (which is pramANa-ajanya-jnAna-vishayatvam) in artha-adhyAsa and smriti-sadrishah in jnAna-adhyAsa.

2(a) swarUpa-adhyAsa

Here, a couple of things need to be explained. Let us take the example of silver and shell. Three terms are used namely sAmAnyā, vishesha and kalpita-vishesha. (*Samkshepa ShArIraka*)

sAmAnyā refers to that which is perceived both during illusion as well as when illusion is over. The “idam-amsha” of the shell is sAmAnyā.

Vishesha refers to that which is not perceived during illusion but is perceived when illusion is over. The example of vishesha is shell-hood, blue-ness, triangularity etc.

Kalpita-vishesha refers to that which is perceived only in illusion. Illusory silver is an example of kalpita-vishesha.

sAmAnyā is also known as AdhAra whereas vishesha is known as adhishThAna.

In AtmA-anAtmA adhyAsa, sAmAnyā i.e. AdhAra is the sat and chit aspect of AtmA whereas akhaNDa, advaita, asanga aspect of AtmA is adhishThAna i.e. vishesha. avidyā along with its effects are kalpita-vishesha.

It is a rule that only that entity shines in adhyAsa which is adhyasta. That is to say - only superimposed entities appear during illusion. Now, in shell-silver illusion, not only silver appears but also “idam” i.e. “this” appears. “This” belongs to the shell but appears to be in conjunction with silver which is a completely imagined entity. In this background, the distinction of swarUpa-adhyAsa and samsarga-adhyAsa is expounded.

SwarUpa-adhyAsa is that kind of artha-adhyAsa wherein the adhyasta entity is superimposed in its entirety, by its very swarUpa. For e.g. the illusory silver is an example of swarUpa-adhyAsa. When the adhyAsa is over, there is traikAlīka-nishedha of swarUpa-adhyasta-vastu. Thus, kalpita-vishesha is an example of swarUpa-adhyAsa.

2(b) Samsarga-adhyAsa is that kind of adhyAsa wherein the adhyasta entity is not superimposed by swarUpa. Only its connection is superimposed. Samsarga means tAdAtmya. For e.g. the “idam-amsha” of the shell appears in illusion. However, this idam-amsha is not swarUpa-adhyasta but samsarga-adhyasta i.e. only the connection of idam-amsha with silver is superimposed. Thus, the tAdAtmya-of-idam-amsha-and-silver is superimposed and that is mithyā. When the adhyAsa is over, there is no bAdha of adhyasta-vastu i.e. idam-amsha but the bAdha is only of samsarga i.e. the tAdAtmya-of-idam-amsha-and-silver.

In case of AtmA-anAtmA-adhyAsa, the sat and chit aspect have samsarga-adhyAsa in AnAtmA.

PUrNAnandIyā says संसर्गेति । तादात्म्येत्यर्थः, तथाचानात्मन्यात्मतादात्म्यमात्रमध्यस्यते नात्मस्वरूपमिति भावः । अपिशब्देनानात्मस्वरूपं तत्तादात्म्यं चाध्यस्यत इत्युच्यते । तयोः सत्यानृतयोः मिथुनीकरणं तादात्म्यादिकमेकबुद्धिविषयत्वं वा । अध्यासः अर्थाध्यास इत्यर्थः । आत्मनः संसृष्टत्वेनैवाध्यासः न स्वरूपेण अनात्मनस्तूभयथा तस्मान्न शून्यवादप्रसङ्गः इति भावः ।

Thus, in swarUpa-adhyAsa, both swarUpa as well as tAdAtmya is adhyasta whereas in samsarga-adhyAsa, only the tAdAtmya is adhyasta.

1.36 of Samkshepa ShArIraka states that it is only the adhyasta entity which shines in illusion. Nothing else shines in illusion. 1.34 states that idam-amsha is also adhyasta in silver just as silver is adhyasta in idam-amsha. However, it needs to be kept in mind that there are no two idam-amsha, one which is avidyA-vritti-vishaya and shines in illusion and another which is pramANa-vritti-vishaya and shines when illusion is over. Such a view has gaurava-dosha. 1.36 merely states that only the adhyasta entity shines. This adhyasta-entity can be swarUpa-adhyasta or samsarga-adhyasta. They are both eligible to shine in illusion. Thus, what is mithyA and anirvachanIya in samsarga-adhyAsa is not some other idam-amsha but only the tAdAtmya-between-idam-amsha-and-silver and it is this only whose bAdha happens once illusion is over. (Sara-samgraha-TIkA of Samkshepa ShArIraka 1.32)

3(a) dharmI-adhyAsa

adhyAsa is further classified as dharmI-adhyasa, dharma-adhyAsa and sambandha-adhyAsa.

When there is adhyAsa of one dharmI in another dharmI, then it is called dharmI-adhyAsa. For e.g. there is adhyAsa of silver in the shell. This is referred to as dharmI-adhyAsa. Another example would be adhyAsa of antah-karaNa in Atman.

3(b) dharma-adhyAsa

When there is adhyAsa of only dharma of one dharmI in another dharmI, then it is known as dharma-adhyAsa. For example, poisonous-ness is superimposed on the rope.

3(c) sambandha-adhyAsa

When there is adhyAsa, in one dharmI, of neither dharma nor dharmI rather only sambandha, then it is known as sambandha-adhyAsa.

Here, it is important to understand the sequence in AtmA-anAtmA-adhyAsa. The same is discussed in accordance with *SiddhAnta-bindu* as under:

तेन-अज्ञान-अध्यास-विशिष्ट-चैतन्ये-अहङ्कार-अध्यासः, तद्विशिष्टे च काम-संकल्प-आदीनाम्-अहङ्कार-धर्माणां च काणत्व-बधिरत्व-आदीनाम्-अध्यासः। इन्द्रियाणां-तु परोक्षत्वात् न अपरोक्ष-धर्मी-अध्यास इति सिद्धान्तः। तद्विशिष्टे च स्थूल-देह-अध्यासो धर्म-पुरस्कारेण-एव अहं मनुष्य इति आकारः। न च स्वरूपतो अहं देह इति अध्यासः, तथा प्रतीति अभावात्। तद्विशिष्टे च स्थौल्य-आदीनां देहधर्माणाम्-अध्यासः। तद्विशिष्टे च बाह्यानां पुत्र भार्यादीनां साकल्य-वैकल्य-आदि धर्म-अध्यासः।

Due to ajnAna, there is ahamkAra-adhyAsa in ajnAna-adhyAsa-vishishTa-chaitanya. In ahamkAra-adhyAsa-vishishTa-chaitanya, there is adhyAsa of blindness, deafness and the adhyAsa of desire, resolution etc which are the dharma of ahamkAra. IndriyAs are paroksha and hence there cannot be aparoksha dharmI-adhyAsa. Similarly, in ahamkAra-adhyAsa-vishishTa-chaitanya, there is adhyAsa of the gross body which also takes place accepting the dharma of the body. This is in the form of “I am human”. There is no swarUpa-adhyAsa in the form of “I am body” as there is absence of such experience. The adhyAsa of dharma of body takes place in body-adhyAsa-vishishTa-chaitanya. In gross-body-adhyAsa-vishishTa-chaitanya, there is adhyAsa of outside objects such as well-being or otherwise of son, wife etc.

The first adhyAsa is kAraNa-adhyAsa which is anAdi and that is ajnAna-adhyAsa. That is, the adhyAsa of ajnAna in Atman.

This ajnAna-adhyAsa-vishishTa-Atman is the adhishThAna of ahamkAra-adhyAsa. In the cognition “I am ignorant”, there is adhyAsa of ahamkAra in ajnAna-adhyAsa-vishishTa-Atman. Here, ahamkAra is swarUpa-adhyasta in ajnAna-adhyAsa-vishishTa-Atman.

Subsequent to ahamkAra-adhyAsa, there is dharma-adhyAsa of indriyAs in ahamkAra-adhyAsa-vishishTa-Atman and not dharmI-adhyAsa. That is why we say “I am blind” but not “I am eye”. These indriyAs are not swarUpa-adhyasta in ahamkAra-adhyAsa-vishishTa-Atman rather there is samsarga-adhyAsa. That is why we say, “I am eyed”. However, it is to be noted that indriyAs are swarUpa-adhyasta in ajnAna-adhyAsa-vishishTa-Atman.

In case of gross body, there is no swarUpa-adhyAsa in ahamkAra-adhyAsa-vishishTa-Atman but samsarga-adhyAsa. That is why we don't say “I am body” but we say “I am bodied”. There is again dharma-adhyAsa because of which we say, “I am a human”, “I am fat” wherein the dharma of the body is superimposed on the body.

4(a) sopAdhika-adhyAsa

If in case of an adhyAsa, there is an presence of upAdhi as kAraNa, then such an adhyAsa is known as sopAdhika-adhyAsa. upAdhi here refers to bheda-hetu. For e.g. in the case of the illusion of two moons, the finger acts as upAdhi. In case of difference between jIva and Brahman, avidyA acts as the upAdhi as it is the cause of difference and is hence bheda-hetu. The same avidyA is merely hetu in ahamkAra-AtmA-aikya-adhyAsa but is not bheda-hetu. Hence, avidyA is not an upAdhi there.

PurNAnandIya clarifies - 'यावत्कार्यमवस्थायिभेदहेतोरुपाधीते'त्यभियुक्तवचनेन यो भेदहेतुः स उपाधिरिति नियमो ह्यनुभवसिद्धः यथा चन्द्रे ह्यनेकचन्द्रत्वे अङ्गुल्यादिस्तथा चाहङ्कृतात्मनोरैक्याध्यासे अविद्यादेः भेदकत्व-अभावात्-न-उपाधित्वं किन्तु हेतुत्वमात्रं, तस्यैवाविद्यादेः ब्रह्मजीवान्तर-भेदकत्वात्-तदध्यासे तूपाधित्वं, तस्मान्निरुपाधिकः सोपाधिकश्चेति द्विविधोऽध्यास इत्यभिप्रेत्यावतारयति - आत्मनीति । जीवादन्त्यो जीवान्तरं ब्रह्मजीवभिन्नमिति, ब्रह्मणि जीवभेदस्य सोपाधिकस्याध्यासे, चैत्रो मैत्राद्विन्न इति परस्परजीवभेदस्य, सोपाधिकस्याध्यासे च दृष्टान्तमाहेत्यर्थः ।

Such sopAdhika-adhyAsa is not extinguished merely by the jnAna of adhishThAna i.e. vishesha but also by removal of upAdhi.

4(b) nirupAdhika-adhyAsa

The adhyAsa where there is no upAdhi as kAraNa is termed as nirupAdhika-adhyAsa. Such adhyAsa is removed on the knowledge of adhishThAna. For e.g. the illusion of silver on shell is nirupAdhika-adhyAsa.

BhAshyakAra gives the example of both of these adhyAsa in the following line - शुक्तिका हि रजतवदवभासते, एकश्चन्द्रः सद्वितीयवदिति .

5(a) anAdi-adhyAsa

Beginningless adhyAsa are termed as anAdi-adhyAsa. For e.g. the adhyAsa of avidyA in Atman is an example of anAdi-adhyAsa as it is present from beginningless time. Six entities are accepted in advaita as anAdi. They are jIva, Ishwara, Shuddha Chaitanya, jIva-Ishwara-bheda, avidyA, avidyA-Chit-sambandha. *ChitsukhI* states -

जीव ईशो विशुद्धा चित्तथा जीवेशयोर्भिदा ।

अविद्या तच्चित्तोर्योगः षडस्माकमनादयः ॥

5(b) sAdi-adhyAsa

The adhyAsa which have a definite beginning is known as sAdi-adhyAsa. For e.g. the adhyAsa of silver in shell.